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T H E
S U B S T A N C E
O F A

S E R M O N,

Delivered JANUARY 31st, 1790, at taking
leave of the Congregation, at

Bethesda Meeting-House

I N

TRURO, CORNWALL.

B Y T H E

REV. T. P A R I S H.

Publish'd by the particular desire of a great
number of Friends who heard it.

*Rebuke them sharply that they may be found in the
Faith. Titus 1. 13.*

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T H E
P R E F A C E.

THE ensuing discourse was not originally intended for the Press, but its appearance in public, may be attributed to the earnest request of a number of Friends, who heard it delivered from the pulpit. The candour of the public will I hope therefore supersede, the necessity of any apology, for having inserted some expressions, or even a sentence or two which were not heard when it was first delivered. Indeed the manner in which the people expressed their painfull feelings on that occasion, obliged me to omit some sentences, and to conclude sooner than I intended. Hoping that the discourse may in some measure prove useful to the public at large, as well as to my Friends in particular, I am not reluctant to comply with their request. Reluctant did I say? I confess it affords me no small

degree of satisfaction, to have it in my power to gratify the wishes of my most beloved people, in leaving them this token of my most cordial and affectionate regard, and publishing to the world the propriety of my conduct in departing from them.

With these views I submit it to the Perusal of the candid Reader; especially to those who have been acquainted with my preaching upwards of three years. Should what is contained in the subsequent pages, be conducive to the real happiness of a single Soul, I shall be more than sufficiently rewarded for my labour.

T. PARISH.

FALMOUTH, March 3d. 1790.

THE SUBSTANCE OF A
S E R M O N, &c.

ACTS XX. 25, 26, 27.

AND NOW BEHOLD, I KNOW THAT YE ALL
AMONG WHOM I HAVE GONE PREACHING
THE KINGDOM OF GOD, SHALL SEE MY
FACE NO MORE. --- WHEREFORE I TAKE
YOU TO RECORD THIS DAY, THAT I AM
PURE FROM THE BLOOD OF ALL MEN. ---
FOR I HAVE NOT SHUNNED TO DECLARE
UNTO YOU ALL THE COUNSEL OF GOD.

ALTHO the Apostle had been labouring
at Ephesus, for the space of three years,
during which period his labours had been at

tended with singular success; yet when he was persecuted for righteousness sake, he prudently withdrew into Macedonia.

In this case he acted agreeable to that divine precept which says, "when they persecute you in one city flee ye into another."

This shews that it may be both lawful, and expedient, for a Minister to depart from a place where he has been the instrument of doing much good; especially if he be disrespectfully treated, and unjustly opposed, by those who ought to hold up his hands.

The words of our text contain part of a most excellent sermon, which St. Paul preached to the elders of the church of Ephesus, in which he points out, First, His fidelity in preaching the gospel to them; Secondly, He intimates that he did not expect to shun the cross by depart-

ing from Ephesus; but knew that bonds and afflictions were his lot in every city. Thirdly, He foretels the evil consequences that should follow his departure, that false teachers should enter in among them, whom he calls griveous wolves, that would not spare but attempt to scatter the flock; he also adds that of themselves should men arise speaking perverse things, to draw away disciples after them.

These things the Apostle spoke by the spirit of inspiration; by which he foresaw and predicted future events: I do not pretend to say what shall be the fate of this Church, after my departure; (this is one of those secret things which belong unto God,) however I am certain, that no counsel shall stand, that is contrary to the will of God; and if any of you are seeking to gratify your own tempers, and fulfil your own desires, instead of pursuing the glory

of God, you may expect to smart for it another day. But let us attend to the words before us, in which we have, First, A truth asserted, "I have not shunned to declare all the counsel of God." Secondly, a solemn appeal to their consciences; "Wherefore I take you to record this day, that I am pure from the blood of all men." Thirdly, an assurance of his final departure; "I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more." I have made choice of this passage of holy writ because it appears suitable to the present occasion; therefore shall endeavor to improve and apply it accordingly.

And in the first place, let us attend to the truth asserted, "I have not shunned to declare &c." Here we may observe, First, That it is possible a Minister may be tempted on some occasions to shun to declare the counsel of God.

This may arise either from a slavish fear, or a thirst for popular applause. The fear of man in this case, is sure to bring a snare; therefore when Jeremiah was appointed to declare the great truths of religion to the Jews, the LORD forbids him to be afraid of their faces, and informs him that he must speak unto them, all that was commanded him. Jeremiah, i. 7, 8. A thirst for popularity, may prove equally as dangerous, and its consequences may be as fatal as those which arise from slavish fear, to which it is nearly related. The truths of God are opposite to the notions and sentiments of carnal men, therefore when faithfully preached, and properly vindicated, they will be likely to meet with vast opposition, and various accusations will at various times, be brought against those that are appointed to dispence them. Therefore they who are anxiously con-

cerned to please men, and render themselves popular by ingratiating themselves into the esteem of their hearers, are in great danger of being induced to withhold those parts of divine truth, which are most unpleasing to human nature in its lapsed state. Secondly, We may observe, that the counsel of God must be declared whether men will hear it or not: "He that hath my word, let him speak my word faithfully. Jer. xxiii. 28." In this point I have endeavoured to discharge my duty, and as far as the LORD has led me into the knowledge of his will, and revealed unto me his divine counsel, I have always declared it unto you. I have preached the doctrine of the fall, and pointed out with my best abilities the depravity of human nature; I have repeatedly shown that man is in a lost condition and without ability to extricate himself from the misery

in which he is involved, or to save himself from the wrath which he has incurred. I have preached redemption through the blood of the Lamb. I have exhibited JESUS as the only Saviour, and shown that there is no other name given among men whereby we must be saved. I have pointed out the dignity of his person, as the great God and our Saviour, the validity of his sacrifice and the efficacy of his blood.

I have preached the doctrine of regeneration, and proved from scripture and reason, that without a divine change produced by the influence of the Holy Spirit, there is no possibility of entering the Kingdom of God. The effects of this change have been described, when I have treated on the work of sanctification, whereby our sins are subdued, and our souls are quickened, so that we are enabled to pursue the will of God and seek those things which

are above. I have declared the doctrines of electing love, adoption, and justification by the righteousness of CHRIST, which is imputed to every one that is taught to believe in his name. "For by the deeds of the law, can no flesh living be justified." "For CHRIST is the end of the law for righteousness to every one that believeth. Rom. x. 4." I have preached the final perseverance of the Saints, and have shewn that where the work is effectually begun, it shall be carried on, for he hath said, "The righteous shall hold on his way, and the paths of the just shall be as the shining light which shineth more and more unto the perfect day."

These my Brethren, are parts of the counsel of God, which Paul always insisted on, and which you are conscious my Friends, I have not shunned to declare unto you. I am not conscious of having kept back any thing that

might have been profitable to your souls, either in point of doctrine, practice or experience: Nor am I conscious of having at any time, said any thing in this pulpit, willingly and designedly, that I have now need to recant. It has ever been my studious endeavour to profit my hearers, and this grand object I have strenuously pursued, through every discouragement.

Thirdly, They who are faithful to God, themselves and their hearers, will be concerned to declare all the counsel of God; altho' on that account their names may be cast out as evil. This was the conduct of all the true Prophets, of Jesus Christ himself and all the holy Apostles; And this is the conduct of all the faithful Ministers of Jesus unto this present day; they will not deny the truth, they dare not be unfaithful; "Tho' Devils rage and Men blaspheme." Should they be tempted with bribes, flattered

with smiles, or terrified with frowns; none of these things will cause them to recede from their purpose, or induce them to give up the truth as it is in JESUS.

We proceed in the second place to the Apostles solemn appeal, "Wherefore I take you to record this day, that I am pure from the blood of all men." Solemn appeal indeed! who but an inspired Apostle could venture to adopt such language. I am conscious my brethren that imperfection has been stamp'd on all that I have ever done or said, so that were I to be judged by the rectitude of my conduct, I am not pure from the blood of any. But respecting my motives and designs, both in my doctrine and practice, since I have gone in and out before you as your Minister, I think I may say I am pure from your blood. If any of you are lost, you cannot fairly charge me with unfaithful-

ness, and say you are lost for want of plain dealing; therefore you will be left without excuse, and may justly be charged with your own destruction, because you have refused to receive correction and to turn at the reproofs that have been given.

Permit me now to address the different classes that appear in this Assembly.

And first, I shall address you whose minds are free from prejudice, and have received the truth in love. I take you to record, I call you to witness that I am pure from your blood; because I have been faithful to your souls. And I know that many of you are ready to testify, that God has made me the honoured instrument in awakening your consciences, and turning you from the ways of sin. When first I appeared in this pulpit, you were in the gall of

bitterness and bonds of iniquity; you were unconcerned about your future state, and blindly pursuing the road that leads to destruction. But now, you are taught to believe the gospel, to call upon the name of the LORD, to turn from the paths of sin, and seek salvation in JESUS CHRIST. Surely then you have abundant reason to admire the conduct of providence in directing me to this place, and to bless the name of the adorable Redeemer, who has held me as a star in his right hand and made me a blessing to your souls. "See then that ye walk circumspectly." "Let your light so shine before men that they seeing your good works, may glorify your Father who is in Heaven."

Brethren, my heart's desire and prayer is that you may hold on your way and continue to the end. "Be thou faithful unto death, is the language of our compassionate Redeemer, and I

will give you a crown of life." Many are the temptations, and various the conflicts you will meet with while passing through this vale of tears; watch therefore and pray, that you may be delivered from every snare, and preserved to the day of eternal redemption. Let me intreat you to keep your eyes upon JESUS; be constantly soliciting his aid, and looking unto him for direction, support and success. Thus you will be enabled to go from strength to strength, in the ways of religion, until you appear in the regions of perfect bliss; then shall I present you to JESUS, as the seals of my ministerial labours, and the crown of my rejoicing. With what rapturous joy shall I deliver up my charge, while you with acclamations are admitted to those happy mansions of supreme delight! But should any of you make it appear by a future departure from the truth and a final falling a-

way, that the root of the matter was never in you, remember I am still pure from your blood. In this case, your own mouths will condemn you. For you have acknowledged the truth of my doctrine; you have received me as a teacher sent from God; you have according to your own confession, felt the force of divine truth upon your hearts; therefore to turn back must to you be dreadful beyond all possibility of description. It is my earnest prayer that you may not be of them who draw back unto perdition; but of them that believe to the saving of the soul. Permit me to make one small request in behalf of myself; which is this, let me have an interest in your petitions at the throne of grace intreat the LORD to keep me from the powers of darkness, to fill me with his divine love, and make me faithful, active and useful to the end.

Secondly, I shall address you, who have oc-

caſionally honored me with your preſence and audience. I take you to record, I call you to witneſs, that I am pure from your blood. I have not fought to impoſe on your underſtandings with florid language, well turned periods, and ſoft cadences; neither have I kept back or omitted thoſe parts of divine truth which might be deemed harſh and ſevere, but have attempted to commend my ſelf to your conſciences in the ſight of God. You are ſenſible my friends that I have not endeavoured to ingratiate myſelf into your eſteem, by preaching ſmooth things; you know that I have been a faithful reprover. How often have I pointed out the vanity of a form of godlineſs, without the power? How frequently have you been informed that without holineſs no man ſhall ſee the LORD? How often have you heard the neceſſity of faith in CHRIST, of repentance towards

GOD; of forefaking your sins, and renouncing your own righteousness? How often has JESUS been exhibited to your view, as "The chief among ten thousand, the altogether lovely?" As the only propitiatory sacrifice whose blood is sufficient to cleanse from all sin, and as "The LORD our righteousness," "In whom all the seed of Israel shall be justified and shall glory?" May you be enabled to believe the report that has been so often sounded in your ears, and seek salvation in that JESUS, "Who has been evidently set forth as crucified among you." Then shall I meet you with joy another day, and we shall spend a happy eternity together in the kingdom of GOD. But if you continue in sin and refuse to repent; if you slight the messages of grace, which I have often delivered in the name of my great Master, be assured that your case will be desperate, you must die in your sins, your blood

will be upon your own heads, and I must appear as a witness against you in the day of his appearing.

In the third place, give me leave to address you, who have used every method in your power to accelerate my removal. I also take you to record, I call you to witness, that I am pure from your blood. I may justly say of some of you, as Paul said of Alexander the copper-smith, you have done me much wrong; but I desire to imitate my divine Master, who when he was suffering upon the cross, amidst the insults and reproaches of an enraged multitude, poured forth his fervent prayers, in the behalf of his most inveterate foes and cruel murderers, saying, "Father forgive them for they know not what they do." At the same time I would be thankful to divine grace, that I have been enabled so to deport myself among you that my

moral character is perfectly untinged, and I may defy the mouth of calumny itself to fix a blot. Some of you perhaps may think that you are doing God service in setting yourselves against me, and endeavouring to drive me from a place where I have been rendered eminently useful, and from a people who have sat under my ministry with real delight; whilst they were instructed in the true principles of christianity, and built up in their most holy faith: but, I must leave you to him that perfectly knows all our ways, and whose eyes behold all our secret springs of action. I doubt not but you are ready to assert the sincerity of your intentions, in the methods you have taken. But, when you consider what disorder and confusion have been introduced into a once flourishing church, by your conduct; (not to mention the uneasiness you have given me from time to time) the con-

sequences prove that you have followed a wrong leader, and I fear you will bring a scourge upon yourselves. But I am pure from your blood, I call you to witness, I appeal to your consciences, that I have never been unfaithful to your souls. I have not shunned to declare all the counsel of God even to you. And after all that you have said and done, I wish you no less felicity than that which I wish to my best friends: May you obtain mercy.---May you have grace to repent, and to fit you for everlasting happiness.---If you consider that ministers are men and not angels; on the one hand you will esteem them as the servants of CHRIST, and on the other you will enter into all their circumstances, and sympathize with them in all their feelings. I have been ready to wait upon you in private as well as in public when you were disposed to receive my services, but if at any

time you were not inclined to receive me; it would be exceedingly unjust to lay the blame on my shoulders: I know that some of you have been long indisposed to receive the word which I have preached in this place; but I am strongly inclined to believe, that this indisposition was the effect of prejudice; which naturally tends to blind the minds and harden the hearts of those who are under its influence. However, I am persuaded that the word which I have preached shall not return to him that sent it, without answering some valuable end; and altho' some may count me their enemy because I have told them the truth; I know that the foundation, upon which my doctrine is built, stands for ever sure, nor can all the powers of darkness remove it.

Before I dismiss this head give me leave to observe, First. The work of a minister is attend-

ed with singular difficulties. "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Ezek. III. 18." This brings to my mind the saying of good Mr. HENERY, who when speaking of ministers observes; "If they are faithful men will curse them, and should they be found false they expose themselves to the curse of God."

Secondly. We may observe, it is a peculiar mercy to be found faithful in so great a work. Nothing short of a divine power can enable a minister to be faithful, when he is sure that his faithfulness will expose him to the censures of those whose good will he may highly esteem, and on whom he may in a measure depend for temporal supplies. Thirdly. Ministers ought

to be treated with a great deal of tendernefs; they certainly do not know the value of a faithful minifter who treat him as a common menial fervant, and endeavour to make him truckle to all their tempers and whims. The Apoftle who beft knew what refpect was due to the minifterial character, hath faid 1. Thes. v. 12, 13. "And we befeech you brethren, to know them that labour among you and are over you in the LORD; and to efteem them very highly in love, for their works fake." Fourthly. They that would profit by the word, fhould be concerned to hold up the hands of the Minifter, by fincere and fervent prayer. "Brethren, (faith the Apoftle) pray for us," as if he had faid, our work is important, our enemies are potent, and our ftrength is fmall, therefore we need an intereft in your prayers. And if an infpired Apoftle ftood in

any need of the peoples prayers, how much more inferior Ministers.

We proceed to the third thing proposed, which is to consider the assurance that St. Paul gives of his final departure. “And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.” Here we may note. First. The Apostles diligence, tho’ driven from Ephesus under discouraging circumstances, he did not decline the work, nor sink into timidity, but still continued to imitate his divine Master who went about doing good. Paul served a good Master, and he was faithful in the work to which he had been called; and for which he was so admirably well qualified. This condemns all such who spend their time in vain and sinful pursuits, and have no proper concern for the interest of religion and the salvation of

fouls. St. Paul was a preacher whose example is worthy of imitation; and those who imitate him best, are like to be the most useful in the churches of CHRIST. Secondly. We may here take notice of what the Apostle did. And first, He did not go about as a tale-bearer, to kindle the fire of contention, nor as a backbiter, to injure the reputation of his absent brother, and wound the character of his neighbour. Such characters are extremely dangerous, whether they are in a private, or publick capacity; and they have often been the instruments of introducing confusion, discord and misery into societies, both civil and religious; of which we have too frequently had ocular demonstration. Let me intreat you then my dearly beloved, to abstain from this practice yourselves, and to shew your disapprobation of it wherever you see it. Secondly. He did not go about to

disseminate the tares of false doctrine, and poison the souls of men with erroneous principles. This is a practice which too many pursue with avidity. Satan has got many servants at work this day in England, who are attempting to establish his throne by sapping the foundation of our holy religion. Some, endeavour to make CHRIST the minister of sin, by denying the necessity of sanctification; others set aside the validity of his sacrifice, by denying the divinity of his person, and multitudes oppose the doctrine of justification by his imputed righteousness; altho' that alone, is adequate to the demands of that sacred law which we have violated. Thirdly. The Apostle went about preaching the kingdom of God; that is to say, he preached the gospel, which is the word of the kingdom. This is the proper work of a minister of JESUS, tho' it is not the only work he has to do. He

must give himself to study; he must consult the sacred scriptures, and ply the throne of grace, for wisdom, patience, faithfulness and skill: he must occasionally visit the afflicted and distressed, and be ready to give a word in season to such as repair unto him for advice. But I am not addressing myself to an assembly of divines, therefore I forbear to enlarge upon the duties of a minister; but shall just observe, that since their work is so interesting, and of so arduous a nature; great is the sin, and aggravating are the crimes of those characters, who, instead of helping them forward in their difficulties, make it their business to oppose them and flaken their hands.

But Thirdly. Let us attend to the Apostles painful assertion. "Ye shall see my face no more." This must have been like a dagger to their souls.---They had many causes for sorrow,

such as the circumstances which drove the Apostle from them.---Their own unprofitableness while under his ministry.---The cloud which now hung over their church, but most of all "That they must see his face no more." Had the Apostle said he would visit them again, hope, like a sun-beam pervading the gloomy dungeon, would have shed some cheering ray upon their complicated horrors, But circumstanced as they then were, grievous wolves without determined to devour; pretended friends within lurking to betray: Their father, their shepherd, torn from them and never to be permitted to return! Oh how keen the anguish!---Blessings disesteemed, or not improved are justly taken from us.---And we are convinced too late of the real value of them, by a painful sense of their loss. "Our blessings brighten as they take their flight." With what

painful pleasure do they now trace the former arduous steps of their most justly endeared, and indefatigable Apostle and Father; while for the space of three years he went in and out before them! “How instructive and pathetic were his sermons! How fatherly all his counsels and admonitions.---What affectionate tenderness accompanied all his reproofs!---With what sympathy did he bare with all our weaknesses and infirmities, while he set us the most circumspcct and unblemished example. What must we no more behold the face of our beloved Apostle? Must we for ever be deprived of his excellent labours of love?” Must we no more hear the pleasing theme of salvation drop from his inspired tongue? Methinks I see the heaving breasts and flowing tears of the attentive audience: While they vent their exquisite griefs in streaming torrents. Permit me my

Brethren to adopt the Apostle's language. I have often stood with pleasure in this pulpit, to declare the great truths of religion and preach the gospel of CHRIST; but now I may say unto you all, it is probable that here, you will see my face no more, it is probable that from this pulpit you will no more hear me, proclaim the glad tidings of salvation. Your loss may be very inconsiderable. But how can I sustain the shock? How shall I give up my dear children in the faith? My most beloved people, suffer me to boast a little; may I not say without arrogance, that I have the honour of being first instrumental in turning your feet from the paths of vice and misery, and guiding you into the way of peace? Was it not by my unworthy voice that your ears were engaged to attend to the glad tidings of salvation, and your hearts to yield to the sweet and softening touches of

divine grace? What, and must I no more behold your faces in this assembly? Must I no longer go in and out before you? Must I never more have the pleasure of hearing you declare what the LORD has done for your souls, and what delightful seasons you have enjoyed under the means of grace? O that my head were waters and mine eyes a fountain of tears; that I might weep over my beloved family in this place!---O ye by standers!---Can ye behold this scene and not be affected?---Can ye see a minister torn from a people, many of whom are dear to him as his own soul, and not shed a sympathetic tear? But what shall I say to you, who have been the authors, the promoters and the supporters of the scheme that has brought matters to this painful crisis?---Are your hearts harder than a rock?---Are your breasts incapable of feeling?---Are your eyes

incapable of dropping the penitential tear?---

Then I will turn from you, and address the throne of grace in the language of the Poet,

“Strike mighty grace, our flinty hearts,

’Till melting torrents flow,

And deep repentance drown our eyes,

In undisseml’d woe.”

I can truly say, that it was not my intention to have left this place, until a certain train of circumstances made it appear to me, that a removal was requisite. Had I been treated with that respect which is due to the ministerial character, it is not even probable that I should now have been engaged in preaching a farewell sermon.---But I hasten to conclude, with a few observations only. And First. I would observe that religion is too often brought into contempt by its professed advocates; there are some persons who while with one hand they

profess to hold it up, with the other, they give it a most fatal stab and lay it bleeding upon the ground. This is the conduct of those characters who act under the influence of bigotry, prejudice and error; which are always inseparably connected; and produce effects of the most disagreeable nature, destructive to harmony, tranquility and every social tie. Such persons frequently do more injury to the interest of the Redeemer than those who are his open and avowed enemies. Secondly. I would observe, that altho' religion may suffer from the bad conduct of some who profess a real regard for its welfare, yet it is no phantom. Religion is a real and substantial thing. It is the beginning of life in the soul; it has a happy tendency to sweeten all our cares and trials; it perfumes the character of the good man; it fits us for the important article of death, and

prepares us for eternal glory. Let it then be your highest ambition to prove to all around, that such is the religion which you possess.

Thirdly. I would observe that Ministers ought to be men of experience, faith and patience.

First. They should be men of experience. A Minister should know himself, be acquainted with his own heart, and have a right knowledge of JESUS CHRIST. And it will be of singular use to him, to have a general acquaintance with men and things. I hope recent events will happily improve my mind in this most desirable science. Secondly. He should be a man of faith. This is essential to the christian character, and it is of the utmost importance to the Minister of CHRIST; that he may believe the accomplishment of divine promises, and be supported under dark dispensations of divine providence. Thirdly. He should be a man of

patience. This is always necessary, because he will meet with a variety of circumstances which will call for the exercise thereof. As he has to do with persons of very different complexions, he will find that what one applauds, esteeming it laudable and proper, another will censure and condemn. For instance, a grave and solid turn, will be highly esteemed by some, whilst others will represent it in quite a different light; calling it ill nature and an unfociable disposition. But Ministers should be deaf to censure and praise; they should not be too much elevated, by the one, nor too much cast down on account of the other. In all these respects the Apostle is a pattern to christians in general and to Ministers in particular. How rich was his experience?---How strong his faith?---How remarkable his patience under the various conflicts, oppositions and persecutions which he experi-

enced. Lastly. I would observe, that altho' we are about to part, and you are not like to see my face again in this pulpit; there is a solemn day approaching when we must all meet in one august assembly, before the judgment seat of Christ:--And that will be either a day of terror, or delight; according to the state in which it finds us. If we are then found in a state of unregeneracy, under the guilt of sin and the influence of the prince of the power of the air; we must be driven to the horrid regions of everlasting darkness; where that wrath which is revealed from Heaven against all unrighteousness of men, will be displayed in all its dreadful forms. But if we are found under the benign influences of the spirit of truth, if we appear in the righteousness of CHRIST, if we are washed from all our sins in the blood of JESUS, with what divine delight?--With what

extatic joy, shall we hear him pronounce us for ever blessed? Then, in the presence of Angels and Saints, we shall rise to the regions of infinite bliss. In that awful period every character will be unmasked; vice shall not appear under the notion of virtue, nor shall virtue be represented under the character of vice. Then we shall perfectly discern between the righteous and the wicked, and God shall judge the secrets of men. Seeing that these things must come to pass, let me intreat you to be, "Steadfast, unmoveable, always abounding in the work of the LORD." "And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

T H E E N D,



